THE

RELIGIOUS & LOYAL

PROTESTATION,

OF

JOHN GAUDEN Dr. in *Divinity*;

Againſt the preſent Declared Purpoſes and Proceedings of the Army and others;

About the trying and deſtroying our Soveraign Lord the

KING.

Sent to a Collonell, to bee Preſented to the Lord FAIRFAX, *And His Councell of Warre, this fift of* January 1648.

LONDON,

Printed for RICHARD ROYSTON, dwelling in *Ivie Lane*, *Anno Domini* 1648.

To the Reader.

NOt any vanity or oſtentation of bold and unſeaſonable freedomes, (which are not worth the hazards and diſpleaſures they may contract) but onely duty and integrity, commanding me, reſolutely to looke at Gods glory, and the diſcharge of my owne Conſcience both to God and Man, hath made theſe enſuing Papers become publique, which I lately, with all humility and charity, preſented by the hand of a Colonell (my worthy friend) to his Excellency, and the reſt of the Councell of Warre: Indeed, I am perſwaded that God requires, and looks for (in the generall over-awings of mens ſpirits, who behold the Army more with terrour, than with love and charity, which I doe not) ſome men ſpeedily to aſſert both his righteouſneſſe and their owne uprightneſſe amidſt, and againſt the crooked and perverſe motions of others, in this untoward Generation, which is ready to father upon God and the Chriſtian Reformed Religion, one of the moſt adulterous, deformed, and prodigious iſſues, that ever the corrupt hearts of the men of this World conceived, their unbridled power brought forth, or the Sun beheld.

Wherefore, as not by my aſſent, ſo neither by my ſilence muſt I have any hand in the midwifery of ſo monſtrous productions, which ſeeme to threaten the ruine of the King, and the ſubverting the fundamentall conſtitutions of Parliament, Lawes, and Liberties.

Next, to the betraying and killing of Chriſt, was their ſin, who either denied, or deſerted Him.

The impetuous torrent of preſent power, having broken all banks of Ancient Legall Formes, affaires ſeeme now let out to ſuch generall and popular diffuſions, that they admit no other reſtraints, but thoſe which the common Peoples aſſents, or diſſents, may give to them.

It is hard if among ſuch a multitude of men, all our Oaths, Proteſtations,

and Covenants, ſacred and civill ties will not obtaine ſo much of Loyall and religious Subjects, as by a word or two both decently and ſeaſonably to enterpoſe, when (as the Lord liveth) there ſeems to be but a ſtep between the life of our Soveraign Lord the King, and ſome violent death.

Me thinks I heare His Majeſty in His Agony, ſolitude, and expectation of an enforced death, calling to me, and all other His Subjects, You that never believed My Life was ſought after in the bottome of this Warre but My ſafety and Honour, you that never fought for Me, yet profeſſed to abhorre the fighting deſtinately againſt Me, or deſtroying of Me; Cannot you, dare not you now ſpeak one word to ſave My Life, and your own Soules? ſhall your ſilence ſeem to encourage and make up their ſuffrages, who therefore pretend they may, and will deſtroy Me, becauſe it pleaſeth you, and the generality of My people?

For my owne part, as I hope to have communion with God in Chriſt, I dare not have any fellowſhip with ſo foule a ſinne, as the Killing of the King, but rather I ought to reprove it, and fairly conteſt againſt it: whatever His ſin may be, yet I thinke Him not criminall or obnoxious to any Tribunall but that of God, whoſe Deputation, Authority, or Commiſſion they can in no ſort (that I ſee) produce to any ſatisfaction of religious minds, who at preſent undertake to be His Tryers, Judges, Condemners, and Deſtroyers, onely becauſe the KING is in their power. Whereas Gods Commiſſion warranting ſuch an Act ought to have not onely the ſtamp and image of prevalent power on one ſide, (which the moſt flagitious actions oft have) but alſo the ſuperſcription of his Word, and the expreſſe ſignatures of his will, in the municipall Lawes on the other ſide, by all which, power is derived, limited and warranted to act with moderation and righteouſneſſe.

I beſeech God to reſtrain power, to ſoften hearts, and to fruſtrate thoſe purpoſes, which to me ſeem to have ſo much of ſinne, Hell, and horrour; that if I hated the Actors the moſt of any men, (which God knowes, I doe not but love, and pity them, and pray for them) I could not ſhew my hatred more againſt them than by wiſhing them ingaged, and ſuffering them to go on, and thus to fill up the meaſure of their ſinnes, by deſtroying Him, for whom I have alwaies been taught, and now moſt of all to think it my duty to cry aloud, GOD SAVE THE KING.

So clearly poynting that ambiguous Verſe, which moſt men are afraid to doe:

Regem occidere noli. Timere bonum eſt.

Jan: 10. 1648.

JOHN GAUDEN.

TO
His Excellency the L^d. FAIRFAX,
And his Generall Councell of Warre.

RIght-Honorable, and Honored Gentlemen, Your Power and Actions render you terrible, but that candor and affability which you ſay you beare to all, makes you acceſſible, and invites Addreſſes to you, even from thoſe who differ from you. I am one of the leaſt conſiderable of many, as to any conteſting with you, or obſtructing your proceedings; yet ſince ſome of you yeſterday invited me, or any man, to a free declaring of our judgements, in order to the great Affaires you are now upon, wherein although your ſelves, as principall, are moſt concerned, yet my ſelfe and others are like to be involved in the ſucceſſe of your actions, both as to my temporall and eternall well-fare if I either approve or diſſent. My humble Requeſt to you is, That without contracting your diſpleaſure, I may uſe that liberty which God and Reaſon hath allowed me, and your ſelves have not yet forbiden to me or others in this way.

Happily I might with more ſafety in ſilence tremble before, and humbly adore the Juſtice and Power of the great God, which he hath by your meanes, and yet may carry on further againſt the ſins of this Nation; yet I conſider not you only, but my ſelfe am highly reſponſible both to God and Man, for what you doe and I ſeem to conſent unto in matters ſo enormous, of ſo vaſt and publique influence, both to the preſent Age and Poſteritie.

You are not ignorant that Succeſſe is a great Bribe and Snare to the Judgement, where the heart is not very watchfull over it ſelfe, and much in Prayer to God for his wiſedom and Grace, which is moſt ſet forth in the uſing Succeſſes humbly, and honeſtly, to the advantages of Piety and Charity.

Proſperous Power is loth to ſtop it ſelfe with moderate bounds, or to ſuſpect it ſelfe, either to want or goe beyond the line and limits of Juſtice; It is compaſſed about with many applauders and flatterers, who eaſilie miſtake the fact it ſelfe, or the confidence of the Agents, for the rule of Righteouſneſſe, and interpret Gods permiſſion of what may bee very wicked and un-juſt, as his approbation and witneſſing to their Juſtice,

The rule and ſtandard of which (that is humane Juſtice) I thinke to be fixed and immovable, either as to thoſe generall expreſſes which are in Gods written word, or thoſe ſetled Lawes of humane ſocieties, by which his Providence (for the good of men) hath in wayes of publique and Nationall conſent, cleerely brought forth that light of common and politick reaſon, which but dimly ſhines in mans heart, ſingly and apart, the divine goodneſſe confining by ſuch publique and ſetled regulations thoſe exorbitant varieties to which mens private Reaſon, Will and Power, are prone to breake forth in the fulfilling of their particular Luſts, to the injury of their Neighbours, and the detriment of the publique good: I confeſſe I am not able to reſolve my ſelfe, by any thing yet ſet forth, as to any grounds of God's or Man's Lawes, or your own ſome-

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time declared Principles, ſo as in the leaſt kind to juſtify what you formerly or lately have done, without and againſt the minde of the two Houſes of Parliament, yet I ſee much of Gods light in their and your darkneſſe, of his Order and Glory in theſe Common Confuſions.

But there are many Perſons of abilities far beyond mine, who in the point of their Priviledges are more Perſonally concerned to vindicate and aſſert them, againſt the impreſſions by force upon them, who were undoubtedly the fathers and fountaine of your Power, as Soldiers, and their Commiſſion, the Limitter as well as Licencer of your Military Actions.

What is paſt upon the Houſes, can only have ſuch a remedy and reparation as Providence ſhall ſee meete to grant.

That which ſtrikes my Soule with the greateſt horror and aſtoniſhment is, how to reconcile your declared purpoſes againſt the King, either with the faire opinion I deſire to retaine of your Perſons, or with that common tenderneſſe and duty which both you, and my ſelfe ought to beare toward his Majeſty.

The Juſtice you pretend to doe againſt him, ſeemes to mee moſt queſtionable both for the matter or merit, as alſo for the manner and forme of the doing it : Since no power, that I know, hath ; or can under Heaven, inveſt you with any Authority to doe what you ſeeme to intend.

The Lawes of this Kingdom (I preſume your ſelves confeſſe and others have evidently evinced) are fully againſt you, giving no Subjects, in any Caſe, Judiciall power over the life of their King, or his Soveraigntie.

The Word of God (ſo farre as he hath given me to underſtand it, neither affords any Precept, nor commends any example, in this kinde, to your imitation, but in both is abſolutely againſt you : you cannot be ignorant of *Davids* both Conſcientious and Generous reſpect to *Sauls* ſafety and life, whom he leaves to Gods Juſtice, by no uſurpation of power, ſucceſſe, or oportunities of revenge, ſuffers himſelfe to bee

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tempted to prevent the hand of God.

Never any man in the Church of God, of any name for piety and holyneſſe, are recorded to have done any ſuch Act of violence againſt their lawfull Kings, ſuch as ours is confeſſed to be; never did Chriſt or his Apoſtles, by practice or precept, give the leaſt intimation of the will of his father, as agreeing to what you declare to bee your purpoſes; yea, I am fully perſwaded in my Soule, that if my Saviour Jeſus Chriſt were now living upon Earth, he would bee utterly againſt yonr Councels and Actions in this point; agreeable to whoſe moſt holy minde, doctrine and example, all Chriſtians that have truly feared God, have alſo honoured their Kings.

Such hath beene the violence of pretorian Souldiers, Janiſaries and Mamalukes, ſuch as have followed a *Cæſar*, or a *Scilla*, or a *Marius*, not knowing the minde of God in Chriſt: But never of any Chriſtian Souldiers, living in the power of Godlineſſe.

So that being thus wholy deſtitute of any ſupport from God's word or Man's Lawes, either for rule or example, to gaine my approbation to what you meane to perpetrate in a way expoſed to ſo many horrid aggravations: Truly I ſhould thinke it not only my infinite ſinne to declare for you, but even by my ſilence to betray you (in other things ſo gallant men) as much as in mee lies, to ſo great, and almoſt unexpiable a ſinne; where you being deſtitute of any cleere grounds muſt needs ſin more againſt the cleere light which ſhines upon you, and againſt your proceedings; ſince to your Soules, I owe and beare a great Charity, next to the ſalvation of mine owne.

Furthermore, by my ſilence, I ſhould faile of that poore remainder of duty which yet lies as the laſt point of my power to expreſſe to my Soveraigne Lord and King, being one of his Subjects, and upon whom the many Oathes of God doe by obliegeing mee to deſire, and in

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all faire wayes to promote his both honour and ſafety.

You ſeeme to take the firſt and greateſt riſe, for the juſtification of your proceedings from thoſe advantages of meere naturall or martiall power which are in your hands: of which you can have no comfort, as any token of God's gracious and ſpeciall favour to you, though never ſo proſperous, unleſſe you have his feare before your eyes, which teacheth you to refraine, and depart from doing evill: by keeping the exerciſe of your Power within thoſe bounds of morall and politicall good, to which God calls you by his Word, the Lawes of the Land, and moſt particularly by your owne derived Commiſſion: To all which, not only the prime ties of Conſcience to God, and Allegeance to the King, but thoſe alſo of Honour, Faithfulneſſe, Modeſty, and limited Truſt from the Parliament, ſhould obliege you as men of true worth and ſober valour, whoſe will ſhould never bee the meaſure of their Power (as is in Pyrats and Robbers) but their Power is and alwaies ought to bee conteined in thoſe Religious and Honourable bounds, wherein Godly men allwaies keepe their mortified and ſubdued wills, as *David* did, when hee had to the perſonall injuries offer'd to him, the advantages added both of Power and Oportunity againſt King *Saul*; for that of *Samuel's* ſeverity againſt *Agag*, you know that neither is the King an *Agag* to you, nor you as *Samuel* to him.

Your next ſupport, ſeemes to bee ſetled upon the Peoples Petitioning, and ſeeming to aſſent, to what you intend to doe: when as I am very confident; and your ſelves cannot be ignorant of: that if free ſuffrages, or ſubſcriptions of all the People were taken in the three Kingdomes; you would find twenty to one againſt your Judgment, and Proceedings; and this of very grave, ſober, and conſiderable men.

So that I cannot in oder to my owne, and others eternall peace with God; but in all freedome; yet with all meekeneſſe, and due reſpects, but exhibit to you, as the chiefe Councellors, & Mannagers of the preſent deſignes againſt the

King, this my Loyall and Religious proteſtation againſt it, and earneſt obteſtation of you; not to bring upon your ſoules, and the Kingdome, as much as in you lyes, the blood of His Majeſty, the Lords Anoynted.

That I may at leaſt, as *Joſeph* of *Aremathea*, keepe my ſelfe unſpotted from it; whoſe voice cannot but cry as much louder, then any other mans unjuſtly ſhed; as the blood of *Adam* would have done if *Cain* had ſlaine him being his father, inſtead of *Abel* his brother.

You know the Caveat of the wiſe King *Solomon*, given and repeated: *There is a way which ſeemeth right unto a man, but the end thereof are the wayes of Death.* [*Prov.* 14.12. & 16.25.]

I beſeech you therefore, in the name of God, and for the love of Jeſus Chriſt, let not your being advanced ſo farre be any hindrance to your penitent and juſt retreat; to which I thinke God cals you, as by many others worthier and abler then my ſelfe: ſo by this my humble Remonſtrance; in which my unfeigned charity to your ſoules eternall good; as well as the Kings and Kingdomes temporall welfare, may and will with men that have any touches of Gods Spirit in them, plead my excuſe, for my thus preſuming to contradict your Councells, or intercept your proceedings.

Matters of ſo high a nature, ſhould either not be attempted, or publiquely argued, with the greateſt calmeneſſe, clearneſſe and freedome; the laſt of which you have ſo obſtructed, that moſt of thoſe Lords, and Gentlemen, who are as much related to the King and intereſſed in the Affaires of the Kingdome as your ſelves, are denyed to uſe or injoy it.

I beſeech you to remember what mercies you proclaime to the world, God hath already ſhewed you, & what mercies you may yet ſtand in need of; what pretentions and aſſurances of Moderation and Loyalty, you ſometimes made to the King: O let not the World find in the event; that your pretended mercies were intended cruelties.

After

After so long and so hard a restraint which the King hath suffered with so much patience, after so many Concessions to his own diminutions, in order to the satisfaction of the Parliament, the Kingdomes, and the Armies Interest, both joynt and severall: how can you in coole blond, without any colour of due Authority from God or Man, destroy your and our King; who cast himself into His Subjects Armes, and was received with all assurances of safety and Honour?

If His Majesty erred in His Judgment or Councell, which put Him, as He thought, upon the necessary vindication of His just Rights against those, whom He was jealous went about to deprive Him of them, yet can no lesse revenge serve Subjects upon their King, or Sons, towards their mistaken Parent, then after long and many heavy Afflictions, utterly to destroy Him, and His?

Forget not (as I hope you doe not) the common Errours, to which all men are subject; and those notorious ones, with which, mutuall re-criminations have aspersed both Parliament and Army, and with which we have all cause to fear, the most just Judge of Heaven and Earth will charge the most presuming Innocence of us all.

O do not stain the Renown of your valour by so mercilesse an Act, as the destroying your King; Renowned even by some of your selves, for the greatnesse of His understanding, and many other Princely vertues, and incomparable endowments.

You are Gentlemen that pretend to walk by the rule of a good Conscience before God & Man; which must needs fail you, when God hath not given you either any Scripturall command, or any Magistratick power, over or against the King; nay, you cannot but feel (I think) many checks and scruples, if not strict ties to the contrary upon you, as well as other Subjects, by no failings of the King, or any earthly Power to be dispensed with.

The presage of that deluge of miseries, likely to follow the ruine of the King in these miserable Kingdomes, doth not so much terrifie me, as those sins which have deserved and brought upon us, so vast Judgments. To all which, the Addition of this both grand Sin and Judgment of destroying the King; against all Lawes of God and Man, of Warre and Peace, of Valour and

Honour; must needs become so far the Heavier, as it becomes the more Nationall, by drawing with it the consent of others.

Wherefore I thought it my duty, being exempted through the love of God, and Charity to your Soules, from that spirit of Bondage, which makes too many servilely fear your power; thus to endeavour as much as in me lies, to hinder the contagion of so great a Sin, and stand in the gap, both against the Sin, and ensuing Judgments: Having no other end in these sudden lines, but to witnesse to the Truth of God, (as I conceive it) to the Honour of the true Christian Religion, to my particular Duty, and Oaths of Allegiance, as also to that Charity and Respect I bear to the welfare of my Country, and your own Persons.

I had rather you should see and prevent your sins in such glasses of free and fair Remonstrances, then hear of them too late by the Clamours, Curses, and bitter reproaches of others, or in the fearfull Ecchoes of your own most troubled and terrified Consciences, and the just wrath of God upon you and the Kingdome.

I earnestly beseech God, the most wise and just disposer of all things (whose executive power wicked men oft unjustly usurp, but gracious men never either invade or execute, without an orderly Authority derived either immediately from God, or mediately from those politick Lawes, and setled Magistracies which are Gods Ordinances among men;) Him I beseech to look upon you in mercy, whose sin, with successe, will make you infinitely more miserable then the King, or any man can be, under the greatest wordly sufferings, which (I hope) God hath, and will further sanctifie to him.

That great God and King will (I hope) incline your hearts to those wayes, which are clearly his will; not as to private imaginations, which are various, falacious, and dangerous, but as to those publick and infallible Declarations of his Oracles, and Providence, *viz.* the Scriptures, and our Lawes.

With regard to both which most clear and constant lights; that which you call Justice against the King, seemes to me the greatest and most unparallel'd Injustice. What I humbly present to you in a way of a most just, and (at least) a mercifull tenderness towards your Soveraign, and your Soules, is not more

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your duty, then it will be both your Comfort, and Commendation for ever.

When the world ſhall ſee your power bounded with Loyalty, ſanctified with Piety, and ſweetned with Pitty, not fooliſh and *feminine*, which I would have below you, but *maſculine*, Heroick, truly Chriſtian and Divine: which commands you to adde to your many other Victories, this Crown of our rejoycing, and your triumphs, the Conqueſt of your ſelves: by over-comming what you conceive evill and blameable in another, with ſuch unqueſtionable goodneſſe in your ſelves.

Wherein I humbly entreat the God of mercies to make you to abound, over-powering all paſſions and frailties in you as men, and perfecting all graces in you, as true Chriſtian Subjects to a Chriſtian King. This I write, and pray, as

Your faithfull Monitor and Servant,

Janu. 5. 1648.

according to the Will of God,

John Gauden.

To Colonell *W.*

Sir,

YOur friendlineſſe and great Civility hath given me ſome encouragement to entreat you, that by your hand theſe encloſed papers may be preſented with my due and Chriſtian reſpects to his Excellency, and the Counſell of Warre, when they next meet, my Motives to them, and the contents of them you will beſt underſtand, when you ſhall pleaſe to communicate them as they are directed, I ſhall not, I hope, ſeeme when you hear or read them, to have made any ſiniſter or uncomely uſe of your favour, in offering to you, and by your mediation to them, ſuch conſiderations as carry with them, the weight, not only of temporall, but eternall lives; and the Concernment of many Souls as well as Bodies.

Sir, I doubt not of your faithfulneſſe in fulfilling my requeſt to you, nor yet of your Candour, in not miſ-interpreting that modeſt freedome I have taken; for which, as I have the greateſt compulſions from within, ſo I had no ſmall invitations from your ſelf, and others of your Company yeſterday; when by your wonted and Commendable Courteſie you added many obligations to thoſe which you formerly had upon

Your moſt faithfull friend

Jan. 5.
1648. and ſervant in the Lord,

F. G.

FINIS.